

Central Female College Crowned With New Honors

its well nigh omnipotent power, he speaks its source in the personality of God.

"Belief in the personality of God and belief in the personality of man stand or fall together."

In the depths of his own consciousness man has found the vestiges of the royal edict, "Let us make man in our own image."

If man's personality then is founded upon the personality of God then all study of personality leads us unerringly to the feet of Christ.

The incarnation becomes, therefore, the supreme study, for it is only by studying self, in the light of the incarnation that we come to any adequate and real conception of our natures and our relations to the world.

The apostle is giving us the movement of life in its relation to the progress of the world.

He would be an untrue teacher did he not describe the pain as well as the pleasure.

With the consummate skill of a master he delineates the most painful fact in all human history.

He contrasts the energy, the passionate devotion, the enthusiastic idealism of the saints with their seeming failure. "These all died not having received the promise."

"It was a saying of Seneca that those who have been before us have done much, but they have not finished anything."

The pagan philosopher paraphrases the words of our Lord, "Other men have labored and ye have entered into their labors."

This truth descriptive of the 3000 years' passing in review before the apostle's mind is an epitome of every earnest, loyal life. Inspired personality has access to the outlook of God and its ideals outrun the three-score and ten years allotted to man.

Inspired personality lives and labors upon the small arc of an infinite circle.

"Pathetic beyond all expression is the unfinished work beside which true men and women of every age have laid down and died when they could do no more."

It is Abraham, gathered to his people, when an old man with the promises of life unfulfilled.

It is Joseph, dying in a strange country with a life-long hunger for the old tent home in Canaan, giving commandment concerning his bones.

It is Moses, with undimmed eye beholding the land for which he had yearned so long and piteously but vainly, begging on Pisgah's lonely height, "Let me go over and see the goodly land which is beyond Jordan."

It is Paul, in a Roman dungeon ready to be offered up, but longing to preach the gospel in the regions beyond.

It is Lambeth, with great plans for missionary work, dying before they had hardly been outlined.

It is Grady, consecrating his life to the reconciliation of the estranged sections of our great country, dying before the vast meaning of his evangel had been realized.

It is all the mighty spirits who, in every age, have loved humanity and served God, but were not able to finish their work before the night came on, going home sobbing and crying in the twilight as they went, "Establish thou the work of our hands upon us, yea the work of our hands, establish thou it."

Into this deep, rich and influential inheritance of unfinished work we have come.

It is magnificent in its proportions. Everywhere and in every realm we are confronted by the monumental labors of those who were before us.

Indeed, all that we mean by church and state, science and philosophy, literature and art, is the embodiment of their thoughts and the product of their lives.

And this inheritance is sacred in its character.

The labors of the past are not to be measured alone by utilitarian standards. They have immeasurably increased the assets of commercial life, but their greatest value will not be found to consist in any mere table of statistics.

The inheritance which comes to us is sacred by reason of the fact that it enswathes the royal spirits of the noble past.

To reject this inheritance, if that were possible, would be to return to the rudimentary stages of growth and to attempt to compass in one short life the rash movement of all history.

We ought indeed to be thankful

that the fundamentals have been secured for us.

The rash accomplishments of the ages are not to paralyze our efforts. These very high endeavors are prophetic; they teach us the vastness and the richness of the life about us. The waving harvests evidence the prolific soil from which they sprang.

Ours may not be the task of altogether navigating the untracked seas or the discovery of new worlds. And we need not be discouraged.

Our Lord, who had covered the whole realm of Christian endeavor, said to his disciples just before he went back to his father, "Greater works than these shall ye do also."

Ours the task of expansion. Ours to labor with larger and more adequate understanding in carrying forward the multifarious details of the vast structure.

Ours the responsibility of finding where the great toilers left off, and entering upon their spirit and work, working out, in harmony with them, our personal gift with freedom and conviction. Thus will we combine the highest results of inheritance and personal endeavor.

In the final statement "that they without us should not be made perfect" the great apostle enunciates the sublimest law of human life.

"That the interests of the individual possess no meaning, except so far as they are included in and are subordinate to the interests of the developing system of the social order whose members belong to the past, the present and the future."

We are brought to think of humanity, not as a series of disconnected individuals, but as the inter-related members of a living society.

A conception of life in which "all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part maketh the increase of the body."

"That they without us should not be made perfect" is the movement by which the individual is brought to a consciousness no longer local or national or political, but cosmic.

"For the race is one in spirit And an instinct bears along, Around the earth's entire circle The swift flash of right or wrong Whether conscious or unconscious Though the world's unseen fibres Feels the gush of joy or shame In the gain or loss of one race All the rest have equal claim."

But there must not only be an individual consciousness of the cosmic but a sense of direct and personal responsibility to principles cosmic in their reach.

How are we to come to a sense of direct and personal responsibility to a principle cosmic in its reach and yet, be so occupied with the present that there may be the free and untrammelled play of all our powers and activities?

The answer to this question will be found neither in philosophy nor in theology.

It will be found incarnate in the life of Jesus, and the imperative law of those who would follow Him—"If any man will come after Me, let him deny himself and take up his cross and follow Me."

Self renunciation is therefore the supreme law of individual growth and world wide development.

Give up your life. It will not be lost.

If you will not take counsel of God take it from the most insignificant of his creatures—the coral insects that build gardens of wondrous beauty beneath the sea.

The little insect may well be discouraged when it sees how little it can do towards the creation of the coral world to which by a law of its nature it is forced to make contribution.

But it gives its life. And that atom is not lost. God takes care of it. It does not witness the glory of the structure it assists in building, but it has a place, an essential place, and there it is glorified.

Through these strangely fashioned trees the sea sweeps, till little by little, as the ages with heavy felt tramp over the upper earth, they rear themselves into light and hold the turbulent sea asleep beneath the smile of God.

Little by little they lay the foundation upon which a new life rests and become the external pillars of a temple in which man worships and from which his praise ascends to heaven.

Give your life with all it means,

never minding the surges of the sea, and be sure that your work will emerge at last onto the light of heaven, the basis and the assurance of a new and glorious life for the race.

To follow this pathway, it is true, that you must act by faith and not by sight, and sometimes you will be called upon to "endure as seeing Him who is invisible."

But the result is known. We will come into the fully realized freedom of eternal sonship.

Into the moral glory of a transfiguration such as no white passion of ours can conceive.

And upon this result the eager outlook of creation is fixed and for this perfection God and his universe confidently wait.

At the close of the sermon, Miss Llewellyn sang "My Redeemer and My Lord." The benediction was pronounced by Dr. Pattillo.

GRAND CONCERT.

The annual grand concert by the School of Music occurred at the opera house on Monday night. The event is one of much importance in the school year and is always anticipated with pleasure by the students, visitors and residents of Lexington. Upon this occasion the following was presented to the delight and satisfaction of the critical audience:

1. Ladies' Quartette—Peggy Feildinger

2. Piano Solo: a. Liebestraum, A Flat - Liszt b. Valse Brillant, Op. 42 Chopin Miss Edna Grinstead.

3. Violin Solo: a. Berceuse - Renard b. Kulawak - Wieniawski Miss Ouida Ramsay.

4. Reading, Helene Thaire - Anon Miss Susan Yates.

5. Vocal Trio—Barcarolle, "Row Us Swiftly" - Campana Misses Kerr, Norman and Ryland.

6. Concerto, E Minor, Mendelssohn a. Andante-Allegretto non troppo b. Allegro molto vivace Miss Bonnie Biggs.

7. Readings: a. Prior to Miss Belle's Appearance - James Whitcomb Riley b. Watchin' the Sparkin' - Fred Emerson Brooks Miss Genelle Seelman.

8. Two Songs: a. Serenade - Schubert b. A Night Song - Victor Harris Miss Emma Lyons.

9. Rhapsodie Hongroise, No. 2 Liszt Miss Margaret Aull.

10. Ladies' Quartette, "When the Little Ones Say Goodnight," Paris Misses Llewellyn, Miller, Norman and Lyons.

The opening and closing numbers were given by a ladies' quartette consisting of Misses Llewellyn, Miller, Norman and Lyons with excellent ensemble effect. An unaccompanied quartette is always a test of musicianship and the young ladies proved themselves equal to the undertaking.

Their second appearance was applauded to the echo, and for an encore they gave a humorous number entitled "Obituaries."

Miss Edna Grinstead won new laurels upon this occasion by a most excellent rendition of Liszt's famous nocturne, the third Dream of Love, and the A Flat Waltz of Chopin. The former was delivered in a very singing style, and both of the difficult cadenzas were executed with the ease

of a single scale passage. The second piece presenting a decided contrast to the first was brilliantly rendered and demonstrated the fact that Miss Grinstead is a pianist of versatility.

The Vocal Trio by Misses Kerr, Norman and Ryland was enthusiastically received, and the audience was unrelenting in its demands for more.

In response to the encore the young ladies gave The Alphabet, a musical joke by Mozart.

Miss Biggs contributed much to the excellence of the program by her rendition of the second and third movements of the Mendelssohn Violin Concerto. Those who recall this young lady's appearances during the three years that she has spent in study at Central college, congratulate Miss Biggs and her instructor, Mr. Stark, upon unusual attainments.

She plays free, musically and brilliantly; and her performance on Monday evening well merited the spontaneous and continued applause which the audience bestowed.

The program was delightfully varied by readings from pupils of the School of Expression. And Miss Seelman's child dialect pieces were so happily given that every one saw and understood the situations portrayed as vividly as though it were real life. Upon recall Miss Seelman gave "Rensselaer."

The double number for violin by Miss Ouida Ramsay was well given. The cradle song was tenderly played,

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Springfield, Mo., Rev. Marvin T. Haw, of St. Louis, and Rev. R. H. Cooper, of Fayette were also present, and received a warm welcome.

President and Mrs. Williams and the faculty were all present, looking after the comfort of the visitors, and not a frown escaped any of them when they saw the lovely girls talking to the horrid boys.

Time passed rapidly, though no one took note of its flight, and it was eleven o'clock before any one thought of retiring. Then a few of the more sedate citizens withdrew leaving more room for the younger ones, who were making the best use of their opportunities. It was midnight before the function came to a close, and the last young man tore himself away, leaving his heart behind. It was, perhaps, the largest crowd that has ever attended a reception at C. F. C., and all agree that it was the most pleasant one.

COMMENCEMENT EXERCISES.

The thirty-third annual commencement of Central Female college was held at the opera house Wednesday morning. An audience composed of our best citizens and a large number of the friends and patrons of the school from a distance, filled the house, each one having a deep interest in the school, and a particular interest in some event which was about to transpire.

The stage was occupied by President Williams, Rev. J. S. Jenkins, of Springfield; Rev. Marvin T. Haw, of St. Louis, and the graduating class, composed of Miss Ruth Oella Young, A. M.; Miss Lina Burge, B. L.; Miss Ella Goodin, A. B.; Miss Margaret Jane Smith, A. B.; Miss Zada Stanley, A. B., and Miss Margaret Aull, a graduate in piano music.

The exercises were opened by an invocation, by Rev. Marvin T. Haw. Misses Norman and Lyons then sang a pretty duet, "Cloudless Above the Heavens." The selection was well adapted to show the harmony of their voices, and they filled the room with melody.

President Williams, in a few words, introduced Rev. J. S. Jenkins, A. M., of Springfield, Mo., who delivered the address to the graduating class. Below we give a lengthy synopsis of his speech. His subject was, "The Three Lessons of Life." He said:

Life's three greatest lessons are self-esteem, self-control and self-surrender. They are not to be considered separately, but together; not as three independent units, but as a trinity. In speaking of one of them we naturally think of the other two; nor can we speak of one fully without compassing the meaning of the others.

No two of them are quite sufficient to meet our idea of life's greatest duties, but the three together express it. These ideas are interdependent as the faculties of the mind and interlaced as the nerves of the body.

If it be thought at first that the ego is here unduly emphasized, we shall see later on that duty to God and man also have their place in this truce conception. "Take heed unto thyself" is the law of nature and reason, as well as of inspiration. There can be no outflowing until there is an inflowing; no gift until there is possession. Our quarrel with men is not that they think too highly but too basely of themselves; not that they give too much but too little care to self-culture.

"First to thyself be true Then shalt thou not prove false to any man."

At the outset we must realize that these lessons are not learned by the cramming of a day, but by the effort and study of a life time. The mental picture of the life of self-esteem, self-control and self-surrender is crude at first. It is rather in outline than otherwise; more like a skeleton than a man. This the mind must clothe with flesh and blood, sinews, arteries and muscles, refined tissue and delicate tint. Even this concept cannot be perfected immediately, but is the work of years, notwithstanding one may have a model before the eye. Nor can desire outrun imagination. The heart longs only for the good that the mind sees. Even then are affections often far behind what one knows is best. Perverse nature offers many objections and inducements to divide our love. The judgment may approve but the heart sleeps over its privileges. If this be the case in the matter of understanding and loving these lessons, how much further behind is the choice of our wills? We rebel at the idea and

shrink from the hardship of such a cause. But when the intellect, sensibilities and will are so aroused as to make an intelligent choice, translating this ever-perfecting idea into life, then is the task before us. It is not sitting in a studio and transferring to canvass the likeness of a chosen model, but it is a spiritual ideal, changing daily, that one is endeavoring to realize and actualize in actual life.

Without forgetting the overtopping of these ideas we may now speak of self-esteem.

It is not self-inflation. A vulgar self-conceit is always contrary to one's best development. It is a mental deformity and, like many other deformities, is the child of ignorance. Men and women are inflated by life's accidents rather than by its divine appointments. A supposed beauty of face, grace of figure, elegance of dress, nobility of birth, brightness of mind, and such like, are the excuses of self-flattery. Napoleon is an example of the self-inflated man.

A proper self-esteem must take knowledge of others. Valuing others according to their real worth aids one in rightly valuing himself. He must comprehend the great intellectual and spiritual gifts of mankind. It is something to have an intellect, sensibilities and will—to be able to imagine, understand, reason, love. To be a personality.

But even this is not sufficient. Man must have an ideal. The Man of Nazareth is that ideal. His was a perfect physical manhood; a perfect social life, a perfect intellectual life. Education of intellect alone is not sufficient. It only makes clever devils. If we must have devils, let them be dull devils. We need clever Christians.

It is astonishing how many never try to learn the lesson of self-control. Drummond's Natural Law in the Spiritual World gives a suggestive chapter on this idea.

Amputation—for flagrant transgression. Swearing, lying, stealing, drunkenness, etc., must be cut off. If thy right hand or foot offend, cut it off.

Mortification—The making dead of a thing. Mortify the doings of the body. Such as passions, evil desire, covetousness, anger, wrath, malice, evil speaking, railing, etc. We do not use this in any technical sense, nor as an exact interpretation of the passages in which this word occurs, but to suggest the gradual death of evils that are not all gone in an instant. So put to shame and mortify every uprising of evil that it will die out of your nature.

Moderation in lawful things must be practiced. Appetites, desires and affections must be controlled. Love money for instance as much as its intrinsic value justifies.

Self-surrender sounds paradoxical in this connection, but is natural. We are utterly dependent. We must have faith in God and surrender to Him. Surrender is necessary in order to strength. "When I am weak then am I strong." The wicked and wilful are always weak. We are only strong when harmonizing with law. Men have the strength of electricity, since they know how to adapt themselves to the law by which God has ordained electricity shall serve men. Jesus perfectly harmonized with the Father and was accordingly strong.

Sympathy—Orientals say, "What does the phoenix know of the owl?" Chinese say, "The man in boots knows nothing of the man in shoes." A French princess said, "Let them eat cakes."

When passing through some great sorrow some will come whom you would have stay away. Another puts his arms about you and weeps without a word. I stress this because your life will be useful or useless according to your power of sympathy. "A thousand thousand lives are his Who carries the world in his sympathies."

Remember—in nature and grace God teaches—"There is no ruined life beyond the smile of heaven, For every loss a compensating grace is given; The broken, ruined wall is loved of flower and vine; Around the crumbling arch the ivy tendrils twine."

Service—Emerson says, "Use the labor of each for all, is the health and virtue of all beings." *Ich dien* is a truly royal motto. And it is a work of nobleness to volunteer the lowest service, the greatest spirit only attaining to humility. "I am among

(Continued on next page.)



PRESIDENT Z. M. WILLIAMS.